(8) So as to vary it in case of need.
(9) And not know where I broke off
(10) I.e., the morning Tefillah in the former case and the afternoon one in the latter. Lit., (a) 'the reddening of the sun', (b) 'the stillness of the sun' i.e., the time in the morning and evening when the sun appears to stand still, v. Jast.
(11) Ps, LXXII, 5. E.V.'They shall fear Thee while the sun endureth, and so long as the moon'.
(12) Through delaying so long.
(13) There is a play here on the words 'ibbur (passage transition), 'ebrah (wrath) and 'ubereth (pregnant) Which are all from the same root, though with different meanings.
(14) Among the angels who never merit punishment.
(15) Lit., 'ease of spirit', i.e., a clear mind without fear of danger.
(16) Cf. Judg. X,. 15.
(17) I.e., they do not know how to ask for their needs.
(18) V. P. B. p. 310.

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associate himself with the congregation. How should he say? 'May it be Thy will, O Lord our God, to lead us forth in peace etc'. When should he say this prayer? — R. Jacob said in the name of R. Hisda: At the moment he starts on his journey. How long [is it still permissible to say it]?[1] — R. Jacob said in the name of R. Hisda: Until [he has gone][2] a parasang. How is he to say it? R. Hisda said: Standing still; R. Shesheth said: [He may] also [say it] while proceeding. Once R. Hisda and R. Shesheth were going along together, and R. Hisda stood still and prayed. R. Shesheth asked his attendant, What is R. Hisda doing?[3] — He replied: He is standing and praying. He thereupon said to him: Place me in position also that I may pray; if thou canst be good, do not be called bad.[4]

What is the difference between 'Grant us discernment' and the SHORT PRAYER? — 'Grant us discernment' requires to be accompanied by the first and last three blessings [of the 'Amidah], and when he returns home he need not say the Tefillah again. The 'short prayer does not require to be accompanied either by the first or the last three blessings, and when one returns home he must say the Tefillah. The law is that 'Grant us discernment' must be said standing, a 'short prayer' may be said either standing or journeying.

IF ONE WAS RIDING ON AN ASS etc. Our Rabbis taught: If one was riding on an ass and the time arrived for saying Tefillah, if he has someone to hold his ass, he dismounts and prays, if not, he sits where he is and prays. Rabbi says: In either case he may sit where he is and pray, because [otherwise] he will be worrying.[5] Rab — or, as some say, R. Joshua b. Levi — said: The halachah follows Rabbi.

Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord.[6] If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land.[7] If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen.[8] If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house.[9] If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place.[10] If he was standing in the Holy of Holies he should turn mentally towards the mercy-seat.[11] If he was standing behind the mercy-seat[12] he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David builded with turrets [talpioth],[13] the elevation [tel][14] towards which all mouths (piyyoth) turn.[15]